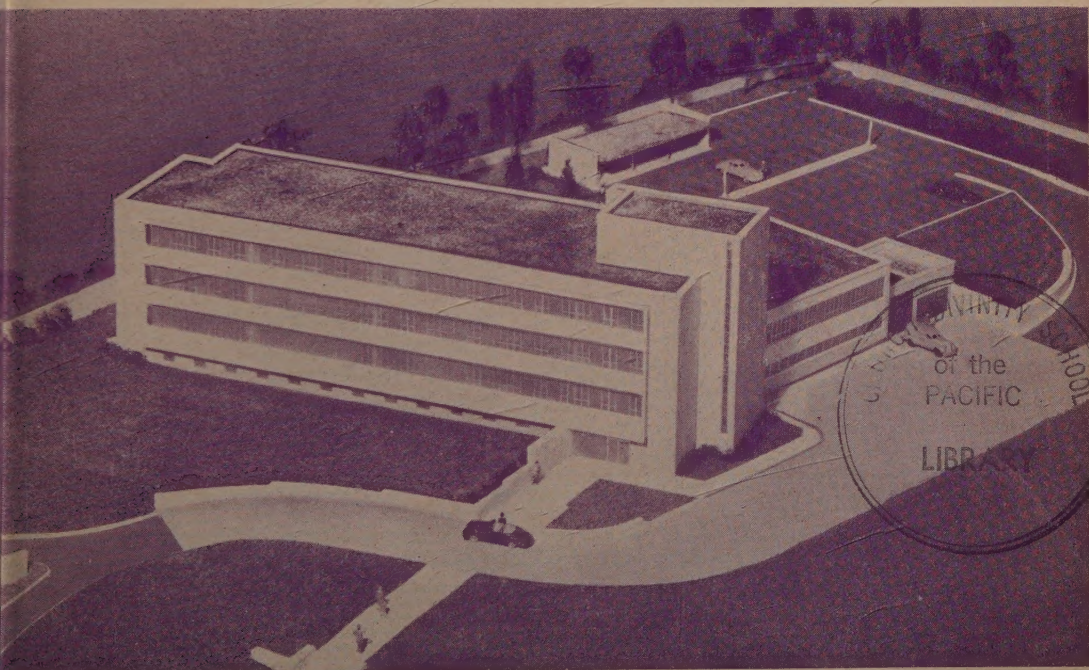


# THE EXPOSITOR

D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



The new home of The Ministers Life and Casualty Union, Minneapolis, designed by Lang and Raugland, Architects, now under construction near picturesque Lake Calhoun, some three miles distant from downtown-Minneapolis.  
(See Page 44)

# The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

## LOOK AT YOURSELF

The first impression one gets on reading the scriptures is that it makes us take a good look at ourselves. Prayers like this keep coming up: "SEARCH ME O GOD AND KNOW MY HEART, AND KNOW MY THOUGHTS, AND SEE IF THERE BE ANY WICKEDNESS IN ME, AND LEAD ME INTO THE WAY OF SALVATION." The Publican beat his breast crying out, "God be merciful to me a sinner." Peter, on his knees before Jesus could only say: "Depart from me O Lord for I am a sinful man." After a lifetime of selfless service to the cross Paul knew only that he was "the chief of sinners." This is the spirit which the scriptures breathe. Men cry out as they take a good look at themselves.

There is another impression one soon gets and that is that we can't put a new patch on an old garment. God's Word deals with fundamentals and reality. So what's wrong with us that a few strokes of decency won't cancel out, this ourselves. There is nothing the scriptures hate so much as hypocrisy, show off in religion, slippery words. So the Ash Wednesday lesson reads: "rend your hearts and not your garments." Jesus said to Nicodemus: "You must be born anew." This was His gospel, not a mere cleansing of the outside of the cup, but the inside first.

That is where Lent catches us. It sets aside forty days to take a good look at ourselves. But first we must look at the Cross. Who was this who, according to St. Mark's Gospel, set His face steadfastly toward Jerusalem, so that the disciples were amazed and afraid. Consider then who this was who walked so deliberately into the camp of the Pharisees, the world's most perfect haters. Know too that His was a God shaped life not only because He was so formed from eternity, but because it was wrought out through temptation, faith, prayer and perfect obedience to the will of God. He was made perfect in the things He endured. And it all comes to a climax as He hangs from the cross. Here is the sacrifice for sin. This is what He meant when He said: "I, if I be lifted up will draw all men unto me."

Rightly then does the church sing: "Nothing in my hand I bring, simply to thy Cross I cling." Once we come to the Cross we will see the real nature of sin, and the endless compassion of grace. The Cross alone makes the radical change from children of wrath to children of God, because it works from within out.—THE BUILDER.

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# THE MEANING OF GETHSEMANE

CHARLES HADDON NABERS

GETHSEMANE is a sacred garden to every Christian. In this garden on the western slope of Olivet, Jesus prayed in the evening of His arrest. From this garden He was taken to the places of trial. In this garden our Lord spent His last quiet earthly moments.

Gethsemane was a place of separation for the Christ. Jesus went apart from His disciples so that He might commune with the Father. As with Him, so with us; there must be times and places when we consciously draw apart from the world and pour our hearts out to God.

Gethsemane was a place of surrender for the Christ. In His prayer beneath the slowly-and-moving olive trees, Jesus said: "Not my will, but thine, O Lord, be done." As with Him, so with us: Our wills are to be surrendered unto the will of the Lord if we are to become His approved workers.

Gethsemane was a place of sacrifice for the Christ. He agonized as He prayed. Great drops of sweat fell from His face as He faced the coming hour. In that hour He battled against selfish-

ness for all of us, and His sacrifice of self was made for all who follow Him. As with Him, so with us: the path to the heights of divine glory for us is always marked by the crosses upon which we have nailed our own desires, our own ambitions, our own sins.

Gethsemane was a place of unfaithful followers for the Christ. The disciples, who were placed as a guard to prevent the approach of the enemy, slept rather than watched. Jesus had trained them for three years, and on the final great night He could not depend upon them for a single hour. If His great heart was grieved because of their unfaithfulness, He must also be saddened by our repeated failures in His modern hours of need.

Gethsemane was a place of shame and sin for the Christ to bear. One of His disciples had become a traitor, sold Him to the government officials for thirty paltry pieces of silver, and sealed that betrayal with a kiss. The kiss of Judas is the emblem of shame which hurt our Lord deeply. Jesus is still being hurt by the betrayal His nominal followers are giving His hopes, His plans, His ideals.

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+ + +

## The Greatest of These

JOHN W. McKELVEY

SOMETIME ago the public press carried the story of a conscientious commission in France charged with the recovery of stolen works of art. Ever since the Last War this commission has been hard at work salvaging statues of one sort or another from all over Germany, whither Hitler and his cohorts had transported them during the heyday of the Third Reich. They had re-assembled bronze and marble statues of men of all sorts and professions, poets, philosophers, schoolteachers, generals, even camels. The French official in charge said in commenting on this strange situation, "One asks municipal authorities all over France to list carefully everything taken from the Germans, but no one lists this statue,"

Methodist Church  
Pittsboro, Pennsylvania

gently kicking a bearded philosopher at his feet. "The same goes for all these other *messieurs*. Now no one can remember even their names. Camels, now you'd think that people would remember camels at least. But we have a camel here that no one remembers." Then, waving a hand he sighed and said, "The court of the illustrious unknown."

As strange as all this is, that so quickly the great and near-great should be utterly forgotten and cast forever into the labyrinth of oblivion, stranger still is the fact that we met at Easter in joyous acclaim of Jesus of Nazareth. A lowly carpenter by trade was He; a teacher, preacher, and prophet whose holy passion was doing good; a healer of diseases and a worker of miracles who demonstrated the startling capacity of opening the eyes of the blind and

setting prisoners free—it was this Man who at last ran afoul the powers and principalities that then dominated the small corner of earth wherein He lived and moved. And in consequence, for the sake of maintaining the *status quo* and preventing revolution, the ecclesiastical fence-straddlers and political compromisers of that infamous decade “liquidated” Him and sought to make His name anathema by condemning Him to the shameful death of a Roman cross.

Even after His crucifixion they followed His body to its sepulchre in a Palestinian garden and sealed the tomb and set a guard beside it. They purposed as far as in them lay to “rub out” His name from the annals of mankind. As far as results go, they might as well have tried to rub out the sun and the stars. The solemn, stupendous, crescendoing fact which nineteen long and tragic centuries have not altered is summed up for us in an old Gospel chorus:

Sweetest note in seraph song,  
Sweetest name on mortal tongue;  
Sweetest carol ever sung,  
Jesus, blessed Jesus.

I am more than willing to admit that the life of Jesus, perfect and without blemish as it was, deserved to live in the memory of mankind as a pattern and example for all those who would “rise i’ the scale,” even as also the lives of the saints and prophets have been an encouragement and blessing to us. I am, moreover, eager to affirm that the teachings of Jesus, clear and prophetic as they are, merited the approbation of the strongest intellects and most inquiring minds the ages have produced, if at the same time the teachings of Moses, or Buddha, or Confucious received, as they have, patient study and serious practice. And I will say, further, that by all counts the death of Jesus, so completely redemptive and vicarious in effect, would have kept the name of Jesus echoing in the hearts of men until the end of time, if, as it happens, men would not forget the death of Socrates, or the martyrdom of Stephen, or the crucifixion of the Apostle Peter, or the burning of Huss and Ridley and Lattimore.

But having said all this, I must go on and say that the Resurrection of Jesus has given to all else associated with the blessed Name of Jesus a supreme and irrevocable validity. Even now, as on that epochal First Day of the week long ago, we come breathless to hear the seraphic Order of the Day: “Christ is risen. He is not dead. He lives, and because He lives, we shall live also.”

## II

The greatest fact in all history, explaining, if there be any need, the why and wherefore of Christ’s universal acclaim, is the fact, then, of Christ’s Resurrection. Let us without a moment’s faltering accept that fact, first of all, and then, like the disciples and the onrushing generations, let us look behind that fact for the motive. If we will do this unflinchingly we will discover the greatest motive under heaven, namely, love. John considered all this firsthand, a living witness to the matchless words, the unforgettable works and miracles, and the incontestable fact of Christ’s resurrection, and he said, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”

And yet, nothing is truer today than man’s devious striving to achieve this status as “sons of promise” by means of life’s other and lesser motives. Pleasure, for example. We are prone to pursue this motive, saying “Come on, let’s eat, drink, and be merry. This is all there is, so let’s live it to the full!” But somehow after we have drained the cup of pleasure to the dregs and have come to the end of life’s day worn and pleasure-ridden, we realize only too keenly the bitterness of the draught and the futility of the years.

Maybe the motive is somewhat more tangible and serious than pleasure. Maybe it is desire for gain, ambition for position and honor, the quest for self-glory—to phrase it artfully, or just plain ruthless grabbing after life’s vain impedimenta. Who can tell how much needless sorrow and tragedy root themselves in the various forms of the everyday motive of self-assertion? Take Washington for his experience at this point. Freeman, his biographer, tells how young Washington in his early manhood was motivated by an unquenchable ambition to achieve honor, military rank, financial independence. In ways, marvelous indeed, he accomplished much that he aspired after, except that if he had continued to allow his life to be ruled by such a second-rate and lesser motive, he would never have risen to the stature of human greatness symbolized by that glorious white shaft of marble and we would not remember him as the man who loved and was loved by his countrymen as a father.

Strange as it may seem, the greatest motive the only motive, in fact, capable of bringing into reality the victorious God-filled life is the motive underlying Christ’s Resurrection, love. “For God so loved the world that he gave his only begotten Son” . . . “I may speak with the

(See page 67)

# THE LIFE AND TEACHINGS OF JESUS

FRANCIS JAMES MALZARD

Mark 6:14-29, Luke 9:7-9, 23 :8-9, 13:31-32.  
Text: Luke 13:32, "THAT FOX."

WE SHOULD not be surprised that Jesus was crucified. He denounced the religious leaders as HYPOCRITES and He called Herod a fox. By doing this He prayed the whole of the authorities, church and state, against Him. We are used to thinking of Jesus blessing little children, forgiving the adulteress, praising the sinner for daring to come into Simon's home to show her regard for Him and promising paradise to the dying thief. But we are a little surprised when He uses a sharp term, THAT FOX. We are even more surprised when Jesus refused even to answer Herod's questions.

Let us, today, spend our time analyzing the character of the man who incurred this open contempt of the Prince of Peace.

When John crossed into the domain of Herod we are told the tetrarch heard him gladly. As long as John confined himself to denouncing other people Herod was quite pleased. Herod was the type of man who liked startling events. This Baptizer was something new and something rather interesting. But when John denounced Herod for his own sin even the preacher was cast into prison.

Herod was a man who would not face unpleasant facts about himself. Jesus had no message for a man like that.

"When a convenient day was come" Herod made a great feast. In the midst of a drunken revel he caused his niece, his brother's daughter, to come in and perform a voluptuous dance. Jesus was always ready to forgive, even the most shameful sinner, but he had no sympathy for a man who made sport of womanhood and urged his ward on to a life of shame. In a moment of drunken generosity Herod offered the silly girl anything she might ask for, "even to half his kingdom." It was an empty offer. Herod had no kingdom to give. He was a Roman puppet with the title of tetrarch." True, he was addressed as KING but the appellation was only complimentary. A tetrarchy was a quarter of a province and that was the extent of Herod's domain. It belonged to Caesar and was not Herod's to

give. His cheap braggadocio was repellent to any decent minded person. Jesus could have no dealings with a man of that type.

When Salome, urged on by her mother, made the preposterous request for the head of John the Baptist, we are told that Herod was "exceeding sorry," but "for the sake of his oath" he could not refuse. **FOR THE SAKE OF HIS OATH.** Here is a man who has stolen his brother's wife, debauched his brother's daughter, making pretense of HONOR by being afraid to break a drunken oath.

The truth was in another direction. Herod had long sought occasion to destroy John. He was afraid of the people and so he held him in prison awaiting an excuse to bring about his death. Now he has the opportunity. He can rationalize his action. "I didn't want to do it, but I had to keep my oath." Jesus had no point of contact with such a man.

Herod called himself a Sadducee. He had very little Jewish blood in his veins but he did adopt the Jewish religion. But he could not attain even to the slight pretensions of virtue of a Pharisee so he became a Sadducee. This sect did not believe in life after death. "When a man dies that is the end of him," was their tenet. Yet, in the hour of crisis, Herod's Sadduceeism failed him. When he heard of the work Jesus was doing he feared it was John the Baptist risen from the dead. His craven heart could not even rise to the doctrines of the sect to which he belonged. His religion was a vile pretense. Jesus has no message for a hypocrite.

And last: When Jesus was brought before Herod on the morning of the crucifixion we are told "Herod was glad, he had long desired to see Jesus." "He hoped he would perform some miracle." Herod's desire to see Jesus was not born of any desire to learn of Him or to hear the good news of salvation. The new way of life had no appeal to Herod. He wanted to be amused. Jesus refused, even to speak to him. Now, I think, we can understand why Jesus called Herod "THAT FOX."

John 6:37. "He that cometh to me I will in no wise cast out." When the mothers brought their children to Jesus He was busy discussing the problem of divorce with the Pharisees and the doctors of the law. Jesus left that distinguished audience to take little children in His arms and bless them. **OF SUCH IS THE KINGDOM OF HEAVEN.** To the sinful woman, Jesus said **NEITHER DO I CONDEMN THEE, GO AND SIN NO MORE.**

# The Editor's Columns



## The Wounded Leg

ON SARATOGA'S battlefield stands a monument to a man's leg. It, wounded in battle, is honored. Its owner is not, for he was the traitor, Benedict Arnold and his name appears nowhere on the monument. Thus does mere man react to betrayal.

Having some months between pastorates, he has worshipped weekly in churches of various denominations and he writes that he has reached two major conclusions.

1. Sermons are surprisingly poor.
2. Too many preachers try to be funny in the pulpit.

So he suggests, "You will be doing the Church a real service if you can, in some way, arouse the ministers to their responsibility. Figures recently published indicate that only 32 percent of church membership attend services. After some of the sermons I have heard, I wonder that the figure is so high."

We are all familiar with the unsympathetic reactions of the non-church man to preachers and preaching generally, and we are not too perturbed for we are familiar, too, with such words as "He who is not with me is against me." Yet, if we pass upon a negative criticism by first considering its source, then we might well pause here, for it is a recognized one of us, of our own profession, who is speaking, though I don't like the word "profession", for upon our professionalism may rest justification for the suggestion of our friend and fellow minister.

"It is difficult to understand," he writes, "why man entrusted with the task of winning souls will squander the worship hour by preaching everything except the Gospel. It has been a saddening experience to hear sermons which lacked any challenge at all, which failed to present the claims of Christ and which often were preached with no apparent preparation. They lack continuity and logical progression. Some lack any excuse for being."

Regarding humor in the pulpit he says, "It is impossible to understand why so many ministers feel they are called upon to be comedians

in the pulpit. One even bragged that he preached a humorous sermon regularly, once a month, 'funny as the dickens' and that he had his congregation 'rolling in the aisles' before the end of the service."

Surprised that the attendance record is so high? So is many another minister who has taken his ordination vow seriously and occasionally steps back from the sermonic forest to examine individual trees. Yet I am the first to admit that if a minister is not loyal and faithful in his ministry, by the very nature of things, he is hardly within the reach of a mere editorial observation.

If we fail to appraise our own sermons, honestly, we may rest assured that those in the pew do not. As they judge a sermon they judge its preacher, and as they judge the preacher they judge the Church, for weal or woe. The strength and growth of the entire Church, the reaction of the world to it, rests rather largely upon the sermons preached in the pulpit.

Of recent date we have forgotten the "red-herring", and freely acknowledge that the greatest peril to our form of national government is from within. Be as certain the only peril to which the Church may be subject is likewise from within. It was a Judas, once. It may be Judases now.

Only we, in our pulpits, may keep the battlefield of Armageddon free of monuments to nameless, ministerial legs.

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## About the Cover

The cover picture shows the new home office of The Ministers Life and Casualty Union. The building of reinforced concrete, brick and stone, air conditioned, wide column space, designed by Lang & Raugland, Architects, now under construction, is planned for year-round top efficiency.

Located close to picturesque Lake Calhoun, about three miles from the downtown business district of Minneapolis, the new address will be "3100 West Lake Street." The company grounds provide ample parking space.

The Union, founded in 1900, provides "preferred risk" life, health, accident and hospital insurance for persons who are engaged full time in religious work. Mell Hobart, President; O. R. Tripp, Executive Vice-President.

# THE CHURCH at WORK



## Candle Lighting Service for Easter

This service is one that has been presented and accepted with devout and prayerful participation by both audience and those taking part in the presentation.—Rev. Wilbur P. Parker.

### In Memoriam

Scene I. (The Church auditorium is dark. The time is early Easter morning. Enter three disciples.)

*1st Disciple:* "How frightfully dark it seems. Will this gloom never cease? Do you suppose it would have been different if the Master had not been crucified?"

*2nd Disciple:* "It is light enough. Only the darkness of fear prevails."

*3rd Disciple:* "If it is only fear how eternally dark it shall continue to be since He can not come back to dispel it."

*1st Disciple:* "But He will come back; He said that He would."

*2nd Disciple:* "The Master said to us, 'Fear not little flock.'"

*3rd Disciple:* "Indeed He did, but it is so hard to believe."

*1st Disciple:* "What is more, He said, 'I am the light of the world.'"

*2nd Disciple:* "The light of the world . . . Alas, shall His light be like that of all others—the mere memories and stories of His glowing deeds—to live and grow greater in the often repeated tales of generations to come?"

*3rd Disciple:* "Never. He said that He would rise again. He said to us, 'Ye are the light of the world.' In us and in our children shall He live to be that light when once He has risen to send us forth."

*1st Disciple:* (enters running) "He has risen. He has. I have just seen for myself."

*2nd Disciple:* "If I could only believe it."

Here a door is opened, or a light turned on somewhere, revealing a gradual flood of light, in the distance.)

*3rd Disciple:* "Look my brother! How glorious the dawn that is breaking."

*1st Disciple:* "I can not believe until I see Him and thrust my hand into His side and put my fingers into the nail prints in His hands."

All Go Out. During this intermission, the hymn, "The Old Rugged Cross," or some equally familiar hymn is sung under an illuminated cross.

Scene II. (One hundred years or more later in the

Catacombs at Rome. Enter a group of worshippers. This may consist of a mixed group, including several children. All should be dressed in choir robes if possible.)

*Simon:* "How frightfully dark it is here. Will we always have to worship in dungeons like these?"

*James:* (A middle-aged man) "It is light enough. Only the darkness of fear prevails."

*Simon:* "If only fear how dark it shall continue to be since we have not the disciples to guide us."

*Marcus:* "True, we do not have them, but we have their words. They were wonderful men; our fathers in the Faith. Shall we not make a memorial to them?"

*James:* "Indeed let us do our part. It may be that we will have to be a living torch in the arena tomorrow for some angry Emperor, but how glorious if we can but witness for our Lord."

While we linger here shall we not kindle for each disciple a light? As it dispels the darkness without it shall much more illumine our souls within and bring with divine memories their precious lives to us again.

*Little Boy:* "Here father is a light." (He presents a torch which he has had concealed within a container)

*James:* "Blessed disciples of our risen Lord, we would follow Him with thee. May our lives like yours shine through the darkness of sin to illumine others."

May those whom we inspire, inspire again, from age to age, still others."

*Little Boy:* "Father is not tomorrow Easter Morn?"

*James:* "It is, my son, and with its dawning there must arise anew in our hearts the Master's great love; that love which naught can sever."

What shall be able to separate us from the love of Christ? Shall tribulation, or peril, or fire, or sword, or death, or anything at all?"

*Little Boy:* "Nothing father; for the disciples promised us that the Master would be with us always, even unto the end of the world."

*James:* "Yes, my son, they did. He is here, a light above all lights to guide us."

Before we depart let us sing a Hymn to His praise." (One verse of the hymn "Love Divine All Love Excelling" is sung with the word Light substituted for the word love.)

### Life in the Making

That "life is what you make it"  
Is really very true;  
However you may take it,  
It's largely up to you.

But there's a life hereafter,  
One greater far than this,  
That calls for best endeavor,  
To be assured of bliss.

The Architect who planned it  
Will gladly show us how  
To earn its peace and comfort,  
And build it here and now.

#### KEEPING LENT

*Let me keep Lent.  
Let me not kneel and pray,  
Forego some trifle every day,  
Fast—and take the Sacrament—  
And then  
Lend tongue to slander,  
Hold ancient grudge,  
Deny the very Lord  
Whom I would glorify.*

*Let me keep Lent.  
Let my heart grow in grace,  
Let Thy light shine  
Till my illumined face  
Shall be a testament,  
Read by all men,  
That hate is buried, self crucified—  
New born the spirit that shall rise  
On Easter morn.*

Anon.

#### New Pay-As-You-Go Plan For Church Furniture

A new history making time payment plan is announced by National Church Goods Supply Co., 821 Arch St., Philadelphia. Under the plan, churches can buy pews or pulpit furniture out-of-income and divide payments into 12 or 18 equal monthly amounts. Complete details are outlined in a catalog National will supply on request.

#### Survey on Moral and Spiritual Life of Church Members

Results of a parish-membership-Survey, reported some months ago, as undertaken by the Rev. Mr. George F. O'Pray, rector of St. Clement's Episcopal Church, Western New York state, "to evaluate the moral and spiritual life of the parish and discover how the church can best serve its members," may point the way to other pastors, seeking ways to reach the lives and hearts of those whose names are on the church roll.

The survey consisted of 89 questions, in the form of a questionnaire, mailed to 360 members, with the specific request that answers "be as

truthful as possible, without sparing your own feelings."

227 replies received, indicated those addressed take religion more seriously than is generally believed to be true. Double the number of women members answered as men. The question bringing most answers, "Do you believe it essential to your religious life to attend church?" was 190, yes; 27, no. "Do you believe in Bible miracles?" 154, yes; 36, no.

Replies indicated that most church members pray at night; some use prayer cards pasted on bathroom mirrors, and pray while shaving, washing, etc. 19 members read the Bible daily; 33 frequently, 5 sometimes, 66 rarely, and 33 not at all. 199 said yes, and 9 no to the question, "Do you really try to live a truly Christian life yourself?" Most frequent cause for failure was listed as "lack of will power, temper or anger, discouragement over personal weakness in the face of temptation."

A majority felt the Christian way of life "is possible in business or industry" and that it can be lived in the world as it is; services favored were not too long" and that 5% of their income should go to maintain the church. Sermons indicated a most helpful were on "the Christian way of life, faith, marriage, the home and family life," those on current events, missionary work, sin and temptation, were less acceptable. While answers indicated an interest in missions, more persons favor missionary work in this country, over that abroad.

Three persons out of 196 reported regular prayers in the homes "in which the whole family joins", indicating that the question were answered truthfully, and that "the religious life in the home has broken down." The pastor plans to "visit the homes and have family prayers in each one to get family worship started again."

One conclusion reported by the pastor, as a result of the survey, is that the church has wasted time on secondary matters, such as economic difficulties and political influences rather than building Christian convictions and standards.

#### No Substitute For Inward Peace

Peace of mind, money, martinis and mere conviviality are "shabby substitutes" in the individual's search for "inner-fortification and a sense of permanence." A sense of well-being in this life can be derived only from "dependence upon something other than just oneself" belief that there is a force of goodness in the world with which we can co-operate and faith in the good purposes of God; that kind of faith at the center of a life shows on the edge of everyday conduct."

Too many people who have their names on church membership rolls "sing ditties instead of sacred hymns; 'Hail, Hail the Gang's All Here' is all many nominal church members know." The multitudes "haunted by a sense of impermanence, and grasping at straws to meet their needs, find that martinis offer

I hope upon which to build inner satisfac-

"Two basic questions every member must ask himself, and answer: 'What do I know as a Christian about the meaning of life?' and 'What am I doing about what I do know?'" We must believe in something so tremendously real, that will make us willing to risk our lives to back up our belief, that is go out into the world while there is still a chance in the struggle for that which we profess to believe. Standards of living, income, social standing, political views, styles of hats and hair-dos, cocktail parties—no, none of these have any bearing on the real issues facing mankind today.

The prayers in Gethsemane, the gathering in the Upper Room, the Cross on Golgotha, the empty Tomb, the gift of the Holy Spirit,—these are the guides and road maps toward worthwhile living, and alone contain the cure for our sense of fear and impermanence.—*Clifford E. Luccock.*

### "Like Fright" Attacks

Research reports from the University of Southern California indicate that 75% or more use who attempt to make appearances before groups have 'stage fright,' a feeling of numbness, or freeze, especially before a "MIKE" or public address system, on radio or television. The best "mike" approach varies with the particular sound system, something to ask about beforehand. Herbert Farmer, an audio-visual professor, who directs many students in direct use of school public address systems, is quoted as follows:

'Don't get too close, or use the mike as a leaning post. To grasp or clutch equipment can lead out some weird sound effects. Rather, stand squarely, comfortably, about a foot away, using the mike.

'Don't fumble with pages of notes. It takes an expert to handle paper without dropping, rustling, or shuffling. The quietest way is to rest each page to the floor after use, but that looks silly, with an audience watching. It is more efficient to jot notes on small index cards, which can be shifted and tucked into a pocket before and after use.

'Speak naturally in a conversational tone. Assume that the sound system will be regulated to use the dynamic force and personality of your voice to utmost advantage. Just the thought of that frees you to speak well, without strain. With a sound system, it is not necessary to shout to the back row. Talk naturally, without fixing attention on any one person.—*Exchange.*

### Prayer Time for Families With Young Children

Pastors in village, country-side and city churches will recognize in the handbook on prayer, compiled by Edward D. Staples, entitled, "PRAYER TIME," and published by The UPPER ROOM, the answer to an actual need in homes, Sunday Schools, and wherever prayer is a normal experience in group activity and everyday living.

The booklet of 256-pages, 4½ inches wide and a comfortable 6-inch length, fits into the hand as though it were designed to remain there throughout the working, teaching, ministering, visiting and praying-day. As you open the pages, and read the list of contents, followed by pages of helpful suggestions from parents who have lived these moments, and then rekindle the spirit of love and learning by reading some of the prayer-chapters, you have a feeling of wellbeing in the assurance this booklet is made to use, and will be used by parents, teachers, and pastors.

The cost of only 35c a single copy, or three for \$1.00, direct from The Upper Room, 1808 Grand Avenue, Nashville 5, Tenn., makes it available to every family in the land, spiritually alert to privileges and blessings attendant upon the exercise of prayer in the business of ordinary, every-day living. Prayer was an accepted, essential function in life by our forefathers who built the foundations of this great nation; the handbook, "PRAYER TIME", will help us to regain that inestimable blessing as parents, children, teachers and citizens, provided we use it faithfully, as it is designed to be used. As pastor-readers of *The Expositor*, let us urge the use of this book in every home in this land.

### Seven Words from the Cross

"Sermons and Outlines on the Seven Words" is the fifth volume in the Baker series of Minister's Handbook. The volume of 107 pages is devoted to sermon material on each of the seven words of our Savior on the Cross, both complete sermons and condensed sermons; extended and brief outlines, themes and texts, quotable poetry and select hymns, and suitable illustrations. The book, Seven Words, \$1.75, may be ordered from Baker Book House, or through your book store.

### Who Are You?

"Walking along the street one day, I passed two men in a heated argument," writes C. Irving Benson, "and one demanded of the other, 'and who are you, anyway?' As I went my way, I thought of him—this man in the

street—faced with the staggering question which the greatest minds in all the ages have tried to answer. I wondered what answer the little man gave!

"True the dictionary has a definition; the chemists have a list of the constituents that make up man, and what their worth is, and many lesser among us would attempt to answer the question, 'What is Man?'"

"I do not know anyone who can actually answer that question, except Jesus Christ. He discovered man—the ordinary man, and revealed him to himself. 'He knew what was in man' and we feel his love and concern for the individual lives of men and women, weary and troubled little men and women, in every Word He spoke to them. Jesus saw individual men and women, not crowds, problems, sinners,—He saw individuals in pain, individuals lost in sin, individuals on the wrong road of life—His every concern was for the individual man or woman. All through the Gospels, Jesus is shown as being concerned with the individual, the least, the lowest, the last. Not one is to be overlooked, whether at the well in Samaria, or on the cross on Golgotha.

"Jesus has given us a very definite answer to the question, 'Who are you?' At the very heart of His teaching is the worth of each individual, for whom God has a purpose and a plan. We are told that there are something over two billion, four-hundred million individuals—men, women and children—on this earth for whom God has a purpose or plan. This purpose we call God's Will, and each one of us is given the free choice of seeking His Will and through that grace of understanding do our part in working out his plans. The work which God does *through us* is important; it is important that we answer the question 'Who are you?' in the way God intended us to answer it,—each one of us has business to transact according to God's will, and until we acknowledge to ourselves and to all the world WHO WE ARE, and what our aim in life is, we are floundering, blundering, and losing time.

"God depends upon ordinary mortals,—men and women in the everyday walks of life—for the triumph of His cause for the world. We are all important, and everyone of us can answer the question, 'Who are you?' if we choose to accept the truth."

### What Shall I Do With Jesus?

"Pilate said unto them, 'What shall I do with Jesus, which is called Christ?'" Matt. 26:22.

After the triumphal entry of Jesus at the

gates of Jerusalem, the people would have crowned him King, but he could not be silent in the presence of wrong and hypocrisy, and soon the people of that day, like we today, wearied of his denunciations, and began crying, "Crucify Him! Crucify Him!" The arrest in the garden, and the false accusations, soon followed; and Pilate before whom he was arraigned, believed him to be a good man and would have released him, but the people had been led into fever of excitement and were urged to demand his death, and Pilate? With Pilate, it was a question of satisfying the people over whom he ruled, and remaining in the good graces of the Roman king.

We are today standing where Pilate stood two thousand years ago. Duty and conscience says, "He is what He says He is!" He spoke the truth when He said, "I and my Father are one." "Before Abraham was, I am." "If a man keep my saying, he shall never see death." Duty and conscience says, "Crown Him Lord!"—the world says, "Crucify Him!"

There are four classes of people in every audience who answer the question, "What shall I do with Jesus?" Some say promptly and emphatically, "Away with Him!" Others say, "I believe He may be the Christ, but I will not accept or reject Him. I will be neutral. In that way I will not involve myself in trouble, work, and expense." A third group says, "I believe in Jesus Christ, and *some day* I will come forward and declare my faith in Him, but not now!" A fourth and smaller group says, "I believe in Jesus Christ as MY Saviour, and I will do now what I am given the grace and strength to do to support that faith!"

No man rejects Jesus Christ merely because he stumbles over the O.T. references to Him or the N.T. miracles. Sin, selfishness, and lack of moral conviction lies at the bottom of all hesitation to come forward and declare Jesus Christ as Savior of mankind. A human heart that hesitates to declare its love for Jesus Christ is hiding sin that it is not ready to give up. What sin is it that is keeping you, you and you and me from accepting Jesus Christ unconditionally? We can't be neutral on this question; you accept Jesus Christ, or you reject Him. There is no half-way measure on this question. Jesus said, "those who are not for me are against me."

At the time of the trial and crucifixion two thousand years ago, there may have been some excuse for the questions and hesitation; today with the full light of the revealed Gospel shining abroad, it is a different picture. At the time of the crucifixion, Jesus prayed to the Father, "Forgive them, for they know not what

do!" Does this hold today? Does it hold for you, and your, and your instance? Are you turning off the acceptance of Jesus Christ as your Saviour, because you have doubts? or because you wish to continue in your sin, until you have wearied of that, and you expect that Jesus Christ will be knocking at the door of your heart, then as He is today.

Let us not be deceived. The devil has many toys, and he may be using them to permit us to believe that we can go on sinning without paying to pay the price. Those of tender years among us, who accept our example in word and deed as being safe for them to follow, what of them? Is it not time for each one of us to ask ourselves, truthfully, "What shall I do with Jesus?" and thus add the weight of our choice and influence to that of others who have seen the Light, as an example to our young people.

Ask yourself NOW, "What shall I do with Jesus?" and pray the Father to help you in your decision.—E. J. Brown, *Evangelist*.

## Publicize Sermon Topics and Worship Services

To publicize sermon topics and times of worship effectively, the Neighborhood Church of Oakland, Calif., recently installed a changeable-copy sign, which is effective both day and night.



The double-faced display, eight feet by 42 inches, can be read at great distances from either direction. Translucent red plastic letters, eight inches high, are used to form the copy which is changed regularly to incite new

interest. The change requires only a few minutes.

The Electrical Products Corporation of Oakland erected the display. A brochure, describing this new type of sign, which is meeting with such favor with churches everywhere, will be sent free to anyone addressing his request to Wagner Sign Service, Inc., c/o The Expositor, East Aurora, N. Y.

## JUNIOR PULPIT

### A Winner!

What is a "Winner"? We use the word "Winner" a great deal today, not only in school and community games and athletics, in community and state competition, and we even pick *winners* to represent us in athletic competition among the nations of the world.

We use the word in reference to racing, elections, cooking contests, beauty contests, buying of stocks. We could go on and on, because it has become one of the best known words in our everyday conversation. Now just what does it take to become a "winner" in any phase of our many activities? Hard work, continuous training, regular resting hours, a plain, sensible diet, and more important than all these, a wholesome outlook on life. If any one of us here today decided to try to become a "winner" in any field of athletics, he or she would face a rigid and long program, just to get a chance to take part in any competition.

Let's think about just what would be necessary for any one of us to do in order to get the chance to train, or prepare, for such a spot! With the help of our parents, community leaders, teachers and directors, all backing us in our ambition, we would soon find that there would be many, many tests to undergo and *pass*, before much time and thought would be spent on us. We would soon learn that good health would be basic and necessary to undertake the training necessary; we would have to pass tests showing that we have more than average ability or aptitude for the role we wish to win. We could go on and on with this, but briefly, we would have to prove that the "slate can be cleaned" in order to write a brand new chapter on it, and that "we have what it takes to win" before those who could help us would bother with us.

What do we mean when we say, "He has what it takes to win!" Yes, it is difficult to put it into a few words, as we shall see, because, like every worthwhile achievement, it takes time, effort, and the ability to keep our minds on the goal,—any goal. It takes time to get rid of bad habits, wrong methods, waste of

effort; it takes time to set up new habits, correct methods, and to learn the use of our strength and talent in the right way; it takes time and constant effort to learn to keep our eyes and minds on the goal we are trying to reach. There is a word that covers all that, let's hear it. It's a long word,—who has it?

E-N-D-U-R-A-N-C-E! You can learn to remember this word, Endurance, when you think of the steps it takes to achieve it, and the length of time and effort it takes through years.

Life as a whole is just like that, so just talking about it, and thinking about it, is a wholesome lesson. In order to build the kind of life that is worthy, it is necessary to build the right habits very early in life. Wrong habits must be got rid of, before good habits can take root and grow; while we are laying the foundation for the good habits to take root and grow, we must learn to look forward and think of ourselves as the kind of person that Jesus tells us about in the Bible, and we must somehow build within our hearts a determination to try to be like Him, and as He wants every one of us to be. Easy, did you say? No, it is not easy; it is just the opposite from easy. It is like building ourselves into WINNERS in any other phase of life, it takes constant—yes, *constant*—vigilance, constant training, constantly keeping our thought and eyes on the goal. You ask how that is possible; yes, we all do, because there really is only one way that it can be done, and that is the way Jesus taught us to do. That is to ask Him to walk with us, to ask Him to run with us, to watch over us, and show us the way. He said, "Ask and ye shall receive." He also said, "He that shall endure unto the end, (stay on the right course, keep his eyes on the goal) the same shall be saved."—Mark 13:13.

## Our Choices

*Choices* about what we do, what we eat, what we wear, is an individual privilege with most of us, from childhood on through growing-up years, and on through life. Few of us like to have someone say to us, "DO this", "EAT that", "WEAR that, or else . . ." We may have no real objection to doing certain things, wearing certain clothing or overshoes, or eating what is good for us, but somehow we want to make our own choices, and do it in our own way.

There is something about this matter of *choices* that we may not have thought about before, and this is a good time to point them out to ourselves, and *remember* them. Anything about which there is a choice, has two

angles, or two sides, to it, and now is a good time to learn this, because the two always accompany each other, and we must face them, look them over, and decide which one we shall accept.

Let's talk first about the choice of *doing* something, like wearing our rubbers when it is wet, going to school, helping at home with the tasks that must be done by someone. We have the choice of doing it as we are instructed to do, or not doing it. If we choose to do what we are taught to do by our parents or teachers, we get a definite result; if we choose *not* to do it, we get another definite result. That's right, the results are not at all alike. We all know what happens as a result of our saying, "I won't do that. I want to do this!"

Yes, some of us receive punishment at once, but that is not really the important thing in this lesson. The important thing is that *we learn as early in life as possible how to make our own choices, and why*. If we learn to make wise choices, after we have looked over both sides of the question before us, we have gained something that will never be taken from us. It is something we can build on, and build on, that will help us through every problem or choice in life. If we really make it our own, the wise or correct choice of any question will become "second sight" to us, that is it becomes a habit. Do you think this is worthwhile to learn? Indeed, it is, because anything we can learn upon which to base and build good life habits will help us in every hour of our lives later.

One important thing in making any choice is "what happens next?" If we do what we are asked to do, one thing happens; if we don't do it, something else happens. NOW, we begin to see that the important thing is that we think quietly and soberly about *what we want to happen* in our lives! Do we want the love of our parents, brothers and sisters? Do we want the love and help of our teachers? Do we want good health? Do we want to learn about Jesus Christ through our parents and the Sunday School? Do we want to learn to be good citizens? If we do, our choices are clear. If we don't, we can choose to say, "I won't!" and take the consequence of that.

This puts an entirely different light on this question of CHOICES, because every time we choose the side that makes us better and stronger, the easier the next choice is. Every time we choose what gets us into trouble at home, in school, or in the community, the harder it is to throw off the load of wrong we have put on our own shoulders.

(See page 66)



# THE PULPIT

## MAN'S CRYING NEED

GORDON A. STOLTZ

*Matthew 9:36-38—"When He saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His disciples, The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest."*

**W**HAT is man's greatest privilege in life?

The message of the Bible is that God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life." (John 3:16.) We are told that "He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God stands upon him." (John 3:36.)

The witness of Christ, the Church and the Scriptures is that Christ is "the way, and the truth, and the life; no one comes to the Father but by Him." (John 14:6.)

It is He, our Saviour, who lived, died on the Cross, rose again from the dead and reigns with the Father, who sends us out to carry on His steps! He said, "As the Father has sent me, even so I send you." (John 20:21.) "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matthew 28:19, 20.)

It is the same Christ that challenges us, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it. For what will it profit a man, if he gains the whole world and forfeits his life? What shall a man give in return for his soul?" (Matthew 16:24-26.)

Our greatest privilege, our most solemn obligation

Lehigh Hill Moravian Church  
Lehigh, Pennsylvania

in life, is sharing the Gospel of Salvation with others. You may say, "But people aren't interested!.. They are interested in everything but Christ and salvation!" Franklin D. Elmer, Jr.'s poem, "American Cathedral", published in the Christian Century, describes the mood of the times.

"Main Street is an empty-ended nave  
Thronged with worshipers.  
The windows are brilliant showcases.  
Stuffed with the trivia of little life.  
Soul-hungry, harried multitudes,  
Seeking, seeking, seeking,  
Dash from the Chapel of the Dollar,  
Checkbook still in hand,  
To share vicarious confession  
Slumped in a deep-cushioned seat  
Before a silver screen.  
A touch of laughter, a sniff of tears,  
Then out again.  
And now the station of the hat,  
Or shoes, or candy, or a bright necktie—  
Then a visit to the Fountain of the Rich Milk Shake,  
And home!  
Day after day they come,  
For this is a seven-day faith!  
See how devoutly they genuflect at crossings,  
To the Red and Green,  
Rushing, stopping, rushing!  
Day after day they leave,  
Wearier, more harried than when they came.  
Main Street is an empty-ended nave.  
Look east! Look west! There is no altar!"

True! That is a picture of much living today. It is easy to feel that humanity is hopelessly lost and what is worse, that people don't seem to mind remaining that way! It is understandable why sincere Christians may feel despondent about reaching the hearts of these people. Aren't they interested just in their own comforts, pleasures, selfish ambitions? Aren't they a drifting, thoughtless lot with but one goal in life, to get as much for themselves as they can?

Wait! That is not the whole picture! Certainly, many, many, are bowing down to ersatz gods, creations of Self. But, many of these of whom the Lord spoke as being "harassed and helpless, like sheep without a shepherd", are not a total loss! They are restless, searching souls. They are hunting something—they are

not sure what—a security, a peace, happiness, that is always just beyond their grasp. But they are not really satisfied with that which they do possess!

Come with me in imagination and see the fields white unto harvest! See the crying need of humanity as it really is! Let us first of all enter one of these smoke-filled, gloomy little night clubs, of which there are so many, racked with the noise of a tinny orchestra. See the couples jostling each other across the floor. Hear the laughter, the confusion! Do those voices sound like rings of joy and happiness? Do their eyes shine forth with a sense of peace? You know they do not!

Come to the theater, the burlesque, the race tracks, the stage, the pool halls, the bawdy houses, the liquor stores and like places! Do these people, or those not always seen, who sit in the background counting the evening's take, look like contented people? You may find a small minority who have completely lost their sense of being among the multitudes, who really seem to be happy. But the real undercurrent is a haunting emptiness, aimlessness and desperation that mocks the outward sheen!

Look into the chambers of industry and labor. Hear the one-sided arguments. See the selfish interests! Behold respectable citizens of the same country talking with twisted, biased viewpoints, with selfish group interests! These people have lost sight of men and see only a minority or self. But there is no peace or joy in their hearts! They reason and live blindly, "but OUR men must make a living!"

Enter with me into the counsels of the nations and feel the crushing atmosphere of national self-interest! The family of nations, with many of the children critically ill or actually dying, is arguing and fighting over the legacy left by the Father! They reason, "but one has to look out for oneself, no one else will!"

Yes, look at the forest of steeples on the churches of the land! There should be a wonderful spirit where so many structures have been built for the worship of God! And many a noble and sincere prayer and life speaks of the genuineness and zeal of some of God's children. But, take a closer look at those crowds, see the individual as he begins to appear from the conglomerate picture! How many are self-satisfied, respectable people with their egos inflated by the flattering acclaim of their community! They are like the Pharisee. Their prayers are offered like the pinch of incense placed on the altar to a Roman emperor. Their souls are dead!

See the many small people for whom wor-

ship of God in His Church is no different than their ritual at the club or fraternity, or a salute to the flag!

The lives of multitudes cry of Self. They are not a "peculiar people", with a vision of glory. They are small people caught in the petty business of selfish pleasure—anything that will keep away the prospect of taking life seriously! They are men of this world, lost in things of this world! Their reasoning, as contrasted with the truth, is pointedly expressed in the following poem written anonymously:

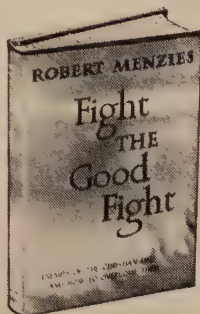
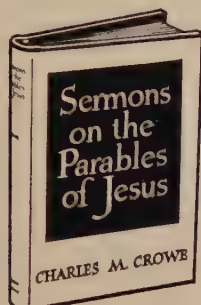
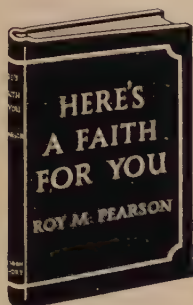
"But a man must live!" We justify  
Low life, mean trick, to treason high;  
A starving church for a little gold,  
A rotting life for a crop bought or sold,  
With this self evident reply—  
"But a man must live!"  
But is it so? Pray tell me why  
Life at such cost you have to buy?  
In what religion were you told  
A man must live?  
There are times when a man must die!  
There are times when a man will die!  
Imagine for a battle cry  
From soldiers with a sword to hold,  
From soldiers with a flag unfurled,  
This coward's whine, this liar's lie,  
"A man must live!"  
The Saviour did not live!  
He died!  
But in His death was life.  
Life for Himself and all mankind!  
He found his life by losing it.  
And we, being crucified  
Afresh with Him, may find  
Life in the cup of death,  
And drinking it,  
Win life forevermore."

Thank God there are many who have grasped the message of Christ! "Man shall not live by bread alone—Life is more than meat and the body is more than raiment.—Where your treasure is, there will your heart be also.—You cannot serve God and mammon."

There are multitudes; laborers, housewives, business men—young and old, rich and poor—who can say, "The Lord is my Shepherd, I shall not want!" They can say that despite suffering or pleasure, hardship or comfort, sorrow or joy. These people have what the others are seeking! They have it because they have found it in Christ their Saviour! They have eternal life, a deep, satisfying, indestructible quality of life that comes to them through Him. They live not only for today, but for eternity!

It is this gift, this quality, this Life, that we get only through Christ, that God expects us to share with all mankind. He asks us to tell them, so "they seek first the kingdom of God and His righteousness", so they "lay up for themselves treasures in heaven, where neither moth nor rust consumes and where

# Preaching for today's needs



## HERE'S A FAITH FOR YOU

ROY M. PEARSON — For everyone who is searching for a faith sufficient for today's world and a way to get started in that faith — fourteen heartening messages offering practical ways of achieving a more genuine Christian experience.

Without glossing over the hardships, *HERE'S A FAITH FOR YOU* makes a stirring presentation of the Christian life — and shows that it will add zest and meaning to everyday living.

### Some of the Themes

A FAITH FOR THESE TIMES — A WAY TO GET STARTED — IF IT'S PEACE OF MIND YOU WANT — GOD TAKES CARE OF HIS OWN — YOUR PRAYERS ARE ANSWERED — YOU ARE THE CHILD OF A KING — YOU ARE NOT DEAD WHEN YOU DIE

\$2

## SERMONS ON THE PARABLES OF JESUS

CHARLES M. CROWE — Fifteen sermons clearly revealing the relevance of the parables of Jesus to the people, morals, and psychology of America in the atomic age. Speaking directly to the men and women in the pew, the author emphasizes the key points of each sermon with realistic, opportune illustrations — offering everyone a clearer understanding of the parables and their meaning for today.

### Some of the Sermons

DOES GOD CARE? — WHAT IS CHRISTIANITY? — IS THE WORLD GETTING BETTER OR WORSE? — WHY GO TO CHURCH? — HOW CAN WE OVERCOME EVIL? — WHAT IS SUCCESS? — WHAT IS CONVERSION? — WHAT CAN RELIGION DO FOR ME? — WHY BE GOOD? \$2.50

## FIGHT THE GOOD FIGHT

ROBERT MENZIES — These eighteen brief sermons are for men and women everywhere who are seeking help in overcoming the hindrances to their Christian life.

In *FIGHT THE GOOD FIGHT*, Dr. Menzies brings to light the true enemies of the Christian life — and shows how they destroy the effectiveness of religious living. He then re-emphasizes God's love and nearness — and his power to help every Christian meet any experience life may bring.

### Some of the Messages

FAITH--A FIGHT — SPIRITUAL PRIDE — UNBELIEF — DRIFT — THE QUISLING SPIRIT — SLEEP — USELESSNESS — PUBLIC APATHY — PROCRASTINATION — FAITH — PUBLIC WORSHIP — INTERCESSION — EXPERIENCE — PERSONAL EVANGELISM — THE PEACE OF CHRIST \$2

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ORVA LEE ICE — Here are twenty brief talks that young people will accept and understand. Each talk is simple, pointed, and applicable to present-day living. All are vividly illustrated with anecdotes, incidents, and quotations.

For every preacher — a rewarding book that provides a source of interesting, usable "lessons in living."

### Some of the Talks

START AT THE END — REMEMBER WHO YOU ARE — A MAN WORTH THE NAME — KEEP YOUR DREAMS AWAKE — FEAR, THE UNHOLY GHOST — KNOWLEDGE IS NOT ENOUGH — SEEING YOURSELF IN THE DARK — DUPES OF THE QUICK AND EASY — TALKING TO YOURSELF — LOSING YOUR SOUL IN THE CROWD \$2

at Your Bookstore

February, 1953

**Abingdon-Cokesbury**

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thieves do not break in and steal". He pleads with us that we take His invitation to all men, for deep down in their souls, this is what they really want! "The Spirit and the Bride say, "Come". And let him who hears say, "Come". And let him who is thirsty come, let him who desires take the water of life without price."

Our greatest privilege and obligation in life is to help others find the answer to their crying need, to have Life through Jesus Christ our Lord!

## The Cross in Our Modern World

S. EDWARD YOUNG

*We preach Christ crucified. I Corinthians 1:23.*

**P**AUL writes, "we preach Christ crucified". This Palm Sunday what minister can dodge preaching that?

A man asks "why fret ourselves with a cross?" Our modern world is full of crosses. In all recorded history was there ever so much innocent suffering as marks this hour? Millions upon millions of humanity, seared by the lust of a world gone mad, are today raising supplicating hands and crying "My God, my God, Why hast thou forsaken me." We preach Christ crucified, for we can do naught else, especially on Palm Sunday.

Somebody, in the back of whose mind was a rebellion against all the obscuring theologies that have been wrapped about the cross, called his book "The Crucifixion on our Street".

"The Crucifixion on our Street", yea verily, the Cross is not an isolated incident casting its solitary shadow across human history. The abiding truth is that we live in a world in which we have been and are now being died for, bravely, sacrificially, died for. Who can dodge that tremendous fact. Wrote a man once "I fight alone and swim or sink, I need no one to make me free. I want no Jesus Christ to think that He could ever die for me."

But how blind a man must be to think he fights alone, as if the deepest truth about his life were not the long history of human sacrifice that has gone into the making of him and all the worth while things that he possesses. How dares a man to say "I fight alone, I need no one to make me free?" Blind soul that he is, for long is the list of those who have died to make him free. The cross is no isolated incident. It stands in the very stream

of human history. When we preach Christ crucified, we are preaching on an underlying truth. The hand of every man, woman and child here this morning is being strengthened by someone's cross.

In that kind of world, our lives are not our own to do with as we please. Anybody who is living a petty life about a petty business, and who puts his own selfish wants ahead of the common good, is not blind only, a slacker; merely, he is actually sacriligious, standing on holy ground with shoes that are caked with the mud of his self-conceit. We sing a hymn that has a line, "Thou has bought us, Thine we are". That is the response to sacrifice, responseible people make.

The cross is not only an ever recurring fact in history, it is the clue to an otherwise unintelligible world.

What a bewildering world this is sometimes with children's laughter, and children, by bombs, by hunger, and by pestilence slain—world of sunrises and floods, of music and of war, of saints and devils, of birth and death. Life is often like a child's pad, a writing over other writing, garbled, erased and written over again beyond all deciphering. Confused leaders lead confused people to confused ends until men ask what is the meaning of it all. And never does the day seem so hopelessly indecipherable as when evil lust and hate are written rampant on the page.

In a world like that, the cross is a clue to bring meaning out of meaninglessness. A clue to begin with, because it tells us something about the nature of the universe in which we live. Our faith has it that Jesus was like God. It follows then that the love that sent Jesus to the cross was like God's love and the pain of the cross was God's pain, too. If Jesus was like God then at the center of the universe is a heart of love, even though this is a world of pains and defeats, and sufferings, of grief and graves. Protests Francis Thompson, "Designer Infinite, Oh, must thou char the wood ere thou canst limn with it." Comes the answer, Yes, that is the kind of world it is. But see, it is yet a world that at its depths is altogether lovely, for at its depths is a God who so loved the world that He gave His only begotten Son. Thus does the cross become a clue to the nature of the universe about us.

In the second place, the cross makes intelligible an otherwise unintelligible world, in that the cross is the power by which evil can be conquered and a new day won. A steam shovel has power, but not the kind of power that builds character. All our industrial machines at capacity power, are not the answer

Westminster Presbyterian Church  
Troy, New York

a confused soul. A battleship has power, able power but not the kind that can bring forgiveness and healing in its wake. There is power in a battleship to make a will enslaved wrong to walk in freedom, no power to rise from the clouds of sorrow or heal the wounds of men, no power to make a friendly earth. When the military machines have done all their blasting, burning, destroying, killing, no other power must begin the building of a better and better day. And only love can do it, the love that sacrifices, love like that which was upon the cross.

What healing the cross has brought mankind. Men have risen up in its shadow to forgive their enemies, to work for the underprivileged and enslaved, as missionaries to carry medicine to the ends of the earth. When in this selfish world, the cross is lifted a hush falls over the hearts of men. For deep down they know that here is power, the very power in the world that can heal the sins of the world, the hurts of the world and the agonies. Here is power that can transform.

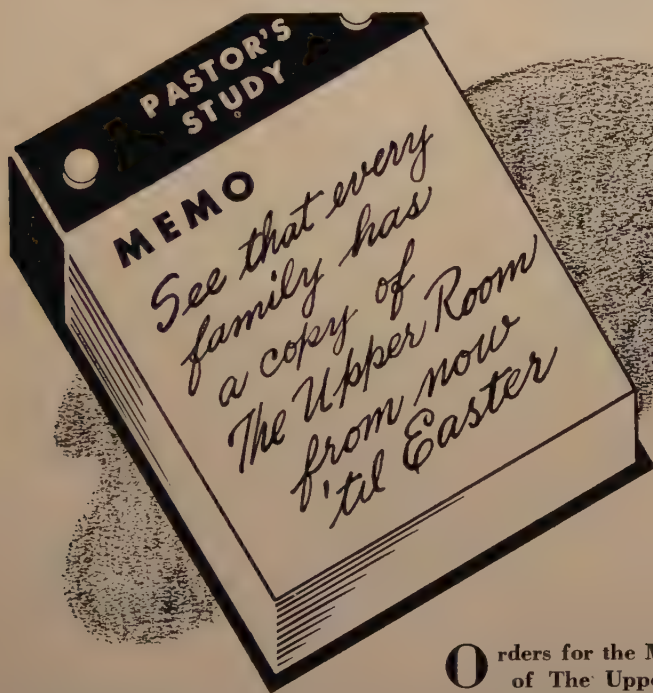
So stands Christ, crucified, athwart all human life. What does that mean for us this Palm Sunday? Just this, have we too a cause for which we are willing to fight at a cost. Bodin wrote, "Forever since the world went mad, Lads have dreamed to set it right". Aye, but as we grow older instead of battling to lift the world up to our ideal, often we lower our ideal to the level of the world. Have we a cause, do we still dream to set the world aright?

Perhaps we do have a cause, some kind of cause we profess as our mission in life.

One of three things can be said about it. First—we give only lip service to it. We are deeply concerned about it. Is our cause like that?

Or second—we have set our ideal so low that to achieve it is not difficult—it does not inconvenience us much or demand much sacrifice on our part. Is our cause such a cause as that?

Or third—we dream great dreams that are to us the meat and drink of our lives and we are



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making significant sacrifices for those dreams. Perhaps our dream now is of peace, and we are willing to pay the terrible price of one who defies the common drift, to be loyal to our dream of peace.

Perhaps our dream is for a great strong church and with all the demands of modern life, we are yet, by dint of sacrifice, giving time and effort to the church.

Perhaps our dream is of a tolerant world that recognizes the brotherhood of man and though the storm all about us blows upon us with the hot breath of prejudice and passion, we stand strong in our determination to love all men no matter what the cost.

Or yet again we may have made it our cause to be of high service to our community, to make it an ever lovelier place for ourselves and for our neighbors and against the terrible wall of indifference common to all modern community life we labor on at a personal cost to ourselves no one knows or appreciates.

Aye, not an indifferent cause, not a cause easy to achieve, but only a great cause, a cause that has enlisted us at a cost can lead us out of the bewilderment, confusion and sense of

personal frustration that marks contemporary life. Christ crucified—the ever re-enacted scene that brings light to darkness.

The Abana River at Damascus hurls, full born, from the heart of Anti-Lebanon, runs its course of ten miles in a narrow gorge and from the mouth of this flings itself into several streams and then dies away in a marsh without ever reaching the ocean. There are people, many people like the Abana River at Damascus, lives that die away in a marsh, never reach the spiritual ocean all life was intended to find, and never feel its tide.

Winding up in a marsh, that is the danger when we leave the narrow gorge of discipline and sacrifice to meander indifferently in wide fields of careless comfort.

"Still stands his cross from that dread hour to this, like some bright star above the dark abyss, still through the veil the Victor's pitying eyes, Look down to bless our lesser calvaries. Victor He rose, victorious too, shall rise Those who have drunk His cup of sacrifice." We preach Christ crucified, the power of God unto Salvation.

---

## When He Saw the Wagons

CLARENCE EDWARD MACARTNEY

*Text: Genesis 45:27.*

MID afternoon at the encampment of Jacob at Schechem. In the distance the two peaks of Gerizim and Ebal, the mountains where Joshua pronounced the blessings and the curses. Not a sound is heard except the tinkle of a bell on one of the sheep huddled together in the shade, or the cry of a restless child in one of the tents. In front of the black tent sits Jacob, now an old man. Across his knees lies a coat of many colors, much faded now; and in it are cuts and rents, and here and there a deep stain. Now and then Jacob lifts that coat of many colors and gazes fondly at it. He puts it down again, and, looking into the distance, pronounces two words—two names—names ever dear to him—Rachel, Joseph.

But now a great event is at hand. In all the Eastern lands, there had been a great famine, but Jacob heard that there was corn in Egypt. Little could he have imagined how that happened. It was because the governor of the land

had interpreted the nightmare and dreams of Pharaoh, the seven lean ears devouring the fat ears, the seven ill-favored cattle devouring the well-favored cattle, as meaning seven years of plenty, followed by seven years of famine, and had advised Pharaoh to build store houses and prepare for the day of famine. And little could Jacob have dreamed that that young governor was the long lost Joseph. But so it was. So Jacob said to his sons, "Go down into Egypt and buy corn."

When they stopped on the way home at the first caravansary to refresh themselves and their animals, and opened their sacks, lo, they found in each man's sack the money that he had paid for his corn! They wondered at that, and were afraid. When they got back to Schechem they told Jacob what had happened, and how they had to leave Simeon as a hostage, and how the governor had said that they could never see his face unless they brought their youngest brother down with them. When he heard that Jacob flung up his hands, and said: "No! My eye would bereave of my children. Joseph is not, and Simeon is not; and now you will take Benjamin away! No; I will never let him go!"

Jacob at length reluctantly gave his consent and they departed. This time when they came into Egypt, at the instructions of Joseph his steward invited them to his house, where they feared that something ill would befall them.

en Joseph, still speaking roughly and  
erely to them, but once excusing himself  
l going out so that he might weep by him-  
for a little, told them, "Now you can go  
ne to your father; all of you, Simeon the  
tage, and Benjamin, too." And he dis-  
ssed them.

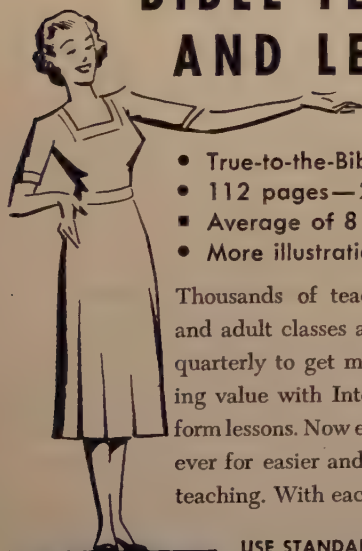
But they were overtaken by a horseman, a  
essenger of Joseph, who, when he drew up,  
d, "You are thieves! You have returned  
! for good. You have stolen the silver cup  
the governor." At this they flung up their  
ids in protest, and said: "No, we are honest  
n. Search our sacks if you want to. Then  
y opened the mouths of their sacks—  
uben's, Simeon's, Levi's, Issachar's and the  
ers. No silver cup. But when they opened  
sack of Benjamin, lo, there was the silver  
o! When they saw it they rent their gar-  
nts in despair.

The officer took them back to the palace and  
o the presence of Joseph, who spake more

roughly than ever before to them, saying:  
"You all ought to be put to death. But I  
will show you this mercy. You can all go and  
take the grain with you—all but one. You  
must leave this youngest brother who stole my  
silver cup with me."

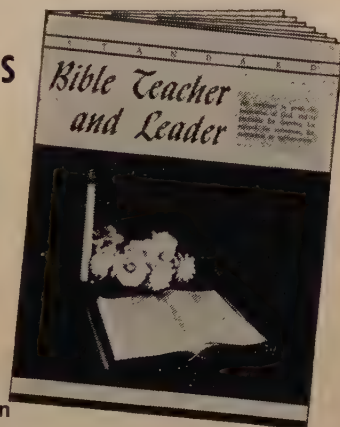
With that Judah stepped forward and deliv-  
ered one of the greatest speeches in the Bible;  
that is, from the standpoint of the heart, and  
the heart is always greater than the mind. He  
told them about their old father, and how  
he had twelve children, and one of them was  
not, and how he had grieved for him, the one  
who had been slain by a wild beast; and how  
that lost son had a brother, the youngest of  
them all, Benjamin; and how their father  
had grieved over Simeon when he did not come  
back with them the first time; and now how  
he would grieve over Benjamin, because his  
life is "bound up in the life of the lad." "If  
we go back without Benjamin, then we shall  
bring the gray hairs of our father down to the

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grave in sorrow."

That was too much for Joseph, who said, "Egyptians, servants, all strangers here, begone! All of you." When they were gone he stood before his eleven brothers, and said, "I am Joseph. God, not you, sent me here, that I might save you alive." Then he took Benjamin in his arms, and kissed and saluted the others. The Egyptians heard them rejoicing and weeping, and told Pharaoh, who sent word to Joseph to bring his father and all his people down into Egypt to dwell there until the famine was over. To assist them on the journey back to Egypt, he sent with them some of his chariots and wagons, and costly presents, garments, silver and gold. And so they departed.

Now let us go back where we commenced; the old man sitting there in the shade of Schechem, lifting up the colored robe, faded and torn, wondering if his sons will come back, especially Benjamin. Presently they draw up in front of Jacob, and in a moment Benjamin is in his father's arms; and after him the others kiss their father and salute him.

Now they get ready to tell him the great tidings that Joseph is alive. But they are a little afraid to do that, lest the shock of it be too great for Jacob; but especially, because to tell him that Joseph is alive is to confess that they wickedly and cruelly had deceived him when they brought that coat of many colors to him and told him that a wild beast had slain Joseph. At length they muster up their courage, and say to him, "Father, Joseph is alive, and he is the governor of Egypt!" And he believed not his sons.

They were not prepared for that. They hardly knew what to do. Then the eye of one of them fell on Pharaoh's wagons and chariots, and he said, "If we bring up the wagons and chariots and show them to Jacob our father, then he will believe us." There was a sharp word of command, the crack of a whip, and Pharaoh's horses leaped forward against the breastbands, and the wagons and chariots of Pharaoh, their gilded wheels spurning the sand, drew up in front of Jacob. "Look, father," they said, "Here are Pharaoh's horses and chariots and wagons! Who but Joseph could have sent them?" And Jacob looked. He saw the beautiful horses of Pharaoh, all acquiver, champing their bits; and he saw the wagons and chariots with the Egyptian hieroglyphics and the royal insignia upon them. "It must be so," he thought to himself: "No one but Joseph could have sent them." And when Jacob saw the wagons, his heart revived within him, and he said, "My son Joseph yet lives, and I will go down to see him before I die."

That, then, is the end of the greatest of stories in or out of the Bible. But what has to do with Easter? Let us see. What about Joseph? your Joseph? Those friends and loved ones long vanished out of our sight, long than Joseph had vanished out of Jacob's sight. We think of those hillside graves covered with the snows of many winters, and where the flowers of many a springtime have blossomed and over which the November winds have scattered the leaves of many an autumn; and we wonder, Is it just the desire of my heart? Or can it really be so, that I shall see them again?

There are many reasons, analogies, intimations, arguments for immortality which can be adduced, and which seem to be sound. One is the character of God. God, who cannot lie, said to Moses at the bush, "I am the God of Abraham, Isaac, and Jacob," and the great comment of our Lord on that saying, "God is not the God of the dead, but of the living. Yes; they must be alive! There is also the fact that we think of a life to come. How could we think of a future life, if there is no future life? Here is man, living in a vast graveyard of dead systems, dead empires, dead forests, dead men and the generations of mankind in quick succession plunging over the falls of time into the mysterious abyss of death; yet man, in spite of that, holds on to his faith in the life to come. "He feels he was not made to die. And thou hast made him, Thou art just." That great verse in Ecclesiastes puts it: "God hath set eternity in his heart."

Again there is the manifest incompleteness of life. There is Moses, who was one hundred and twenty years old, yet his eye not dim, his natural force not abated. And there is the land to which he desired to enter, the land of Canaan to which he had led the people. But God said, "No; thou shalt see it with thine eyes, but thou shalt not pass over thither." And God buried him on Nebo's lonely mountain. A parable that is, a picture of what happens to all in this life. We get up to the margin, to the borders of our land of promise, and then down comes the curtain of death; and whether it is a child who was born but yesterday, or a centenarian taking the last few steps on stage or crutch, in either case death seems to leave life incomplete. Man has deep longings after higher and greater and better things which only immortality itself and the greatness of immortality can ever satisfy.

Stronger than all these reasons is the reason of the heart. "The heart," as Pascal said, "has reasons of its own of which the mind knows nothing." There is old Jacob with that coat

...y colors across his knee, mourning for his son. And there is Mary weeping by the empty tomb. "They have taken away my Lord, but I know not where they have laid him." Do you think that God who implanted such faith in the heart will refuse it satisfaction? All these are good reasons. But then, suddenly there comes back a vision, a memory—the grayless eye, the pulseless hand; those graves covered with snow, strewn with the leaves of an autumn. No, these reasons will not do. We must have a demonstration. All the arguments, all the reasons, and good reasons, that those sons of Jacob gave their father to show him that Joseph must be alive, could not convince him. But "when he saw the vision" his heart revived, and he said "Joseph lives."

We, too, need something more than an argument, something more than an intimation, something more than an analogy. We need, as we have, a chariot, a wagon, rolling out of the tomb, out of the tomb of death and reverberating with the music of hope. And that demonstration and demonstration we have in the resurrection of Christ from the dead, who said, "I am the resurrection and the life." "I have the keys of death and of hell." There is our hope, in the risen Christ. If you have that hope, if you have that great expectation, tell me, are you living in a way that would suggest to anyone that life is immortal, that it goes on after death? Are you living for things, or are you living for the spirit? Are you living for time, or are you living for eternity? And this great power, who comes out of the Egypt of death to comfort and assure our hearts, have you confessed your faith in Him? Have you fallen at the foot of his Cross and cried "My God and my Lord"?

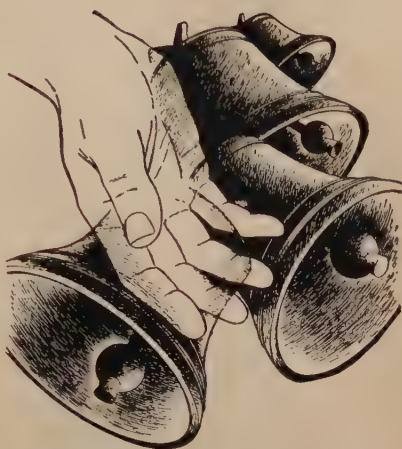
## Who Touched Me

W. A. KUNTZLEMAN

Source: Luke 8:40-56.

THE mission was urgent. A child was dying. Jesus was on the way to help. A crowd thronged him. In that crowd was an unhappy woman—yes, an unfortunate woman. She had an illness that deprived her of the normal way of living. She had gone to physician after physician in vain. Her suffering was more than physical as often it is. Her illness deprived her of normal social activities. No worship, attendance at the Temple, or any public place of sacrifice was out of the question. The law forbade it. The law forbade her

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to touch another person or be touched by another. Like a leper, there was no place for her in Society.

This unfortunate woman was in the crowd because she had heard something about this Jesus who was doing wonderful things. What a stimulating thought. She was in the crowd because she had heard. Who told her? There is only one possible answer. Her neighbors and friends told her about Jesus, so they were the preachers of the day. What a wonderful thought. It ought to intrigue us and catch fire. Imagine what power, what drive, what achievement if each one of us caught that vision. Each one of us preaching, each one of us telling others, our neighbors and friends about Jesus! Because of what she heard, she is very close to help.

As the crowd gets thicker and thicker, this woman sees her chance. She talks to herself, "If only I may touch the hem of His garment, I shall be made whole". No doubt she said other things, too, which are not remembered, like, "Dare I try it?" "How will I get through the crowd?" "If the rulers see me, will they drive me away?" How natural to think of all the reasons for not doing it. Then with her last ounce of courage, she moves forward and touches, oh, just the hem. Amazingly simple after all—and then her weakness is gone and a surge of health overtakes her. She feels well—she is well. Then to her surprise and great fear, the movement of the crowd stops and the

eyes of Jesus rove over the people. Slowly He asks, "Who touched me?" Peter, the spoken man on so many occasions, says, "Why Lord it's only the crowd pressing you hard". "N Peter, this was different", replies Jesus.

Then the poor, trembling woman, realizing she cannot expect to hide from Him, falls before Him and tells her story of woe. Scarce has she finished before Jesus fills her with being with new assurance and hope, as He says, "Daughter, be of good comfort, thy faith hath made thee whole. Go in peace".

What a wondrous experience and from it we take courage because from the crowd Jesus finds the one in need.

### Though a Crowd Fills the World, Christ Is Interested in You

A crowd filled the world in Jesus' day, but always He had time for the one in need.

In the midst of a crowd He saw a man Zachaeus, up in a tree, who needed and wanted salvation. He gave it.

In the midst of the shrill shouts of countless voices, He heard the piteous and pathetic cry of the blind man. He gave him his sight.

In the midst of the throng crowding Golgotha's Hill to see Him die, He stopped dying long enough to heed the plea of a condemned and dying thief. He took him with Him into Paradise.

How sad and bitter the cry, "No man careth for my soul". To know and understand Christ is to believe that one there is who careth. One there is who heeds. One there is who is interested in the one seemingly lost in the throng. Even though this be the day of the multitude and we are taught to think in terms of the masses and great numbers, I take courage because He thinks in terms of me.

### Though Your Faith Seems Worthless, Christ Accepts It

Some people see, in the act of this poor woman, simple superstition. They see in something like the people in Jerusalem who they laid their sick along the street so that when Peter passed by at least his shadow might fall over them. How low was the level of faith? Who knows? In it Christ saw enough to heal her and send her away in peace. "If you have faith as a grain of mustard seed." Now you can't begin to compare a mustard seed with a walnut or an acorn or a peanut because it is among the smallest of the herbs, yet Christ says, if, in comparison, our faith is that small He will accept it. Our faith, however small, is the link between the power of Christ and power in our lives. Don't underestimate. Don't minimize. Don't sell yourself short by saying

faith isn't strong enough, so what's the  
 " Out of the seemingly worthless, and the  
 toil, Christ performs His miracles.

### Christ Is Glorified by a Simple Confession

Before all the people, she told why she had  
 healed Him and how she had been cured at  
 . Imagine this woman, almost afraid of  
 shadow, telling not only the ruler Jairus,  
 disciples, but all the people. The whole  
 heard her. What a wonderful testimony.  
 single witness did something. It must  
 given others courage and hope. It must  
 given heart-sick Jairus a lift. It made the  
 le crowd look at Jesus in a new light.  
 ist was glorified by that woman's confes-

Have you been blessed by some touch of  
 hem of Jesus' garment? Have you been  
 d to newness of life by the words, "Thy  
 be forgiven Thee"? In walking through  
 valley of the shadow, have you been  
 died by a bright ray of hope? Have your  
 been set in the way of peace? Then let the  
 r, the disciples, the throng also hear what  
 Lord hath done for you. You will be  
 zed to find your confession helping others.

Hans was a fine boy. He was faithful, hon-  
 kind, dependable, and folks liked him for  
 sterling qualities. In the prime of his youth,  
 d called him to a higher service. During the  
 eral sermon, his pastor had some very com-  
 dable tributes to bear, but the one sentence  
 seemed to sum up the whole of Hans'  
 tence was this, "Hans had a great God".  
 ough his whole experience this was out-  
 ding, Christ was glorified in that lad.

Here are three steps leading to the doorway  
 he Kingdom.

On the first step we see a group of people  
 o desire Kingdom service. This is their  
 to, "Lord, here we are. Do what you can  
 us".

On the second step there stands a smaller  
 up. Their motto reads, "Lord, here we are.  
 will do all we can for you".

On the third step stands a still smaller  
 up. This is what they are saying, "Here is  
 Lord Jesus Christ. Let us do all we can for  
 n in our lives, in our community, and in the  
 le world". Surely such are not far from  
 Kingdom.

Christ is asking today, "Who touched me?"  
 you lost in the crowded confusion of our  
 es? Christ is interested in *you*!

designed especially for the  
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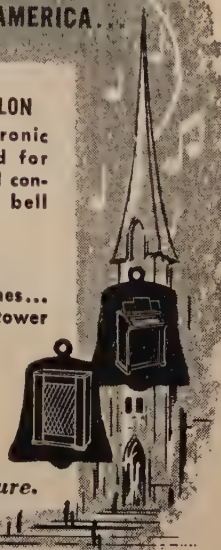
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# ILLUSTRATIONS

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## Jesus

"He was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was thirty, and then for three years, he was an itinerant preacher.

"He never owned a home. He never had a family. He never went to college. He never traveled 200 miles from the place where he was born. He had no credentials but himself!

"While still a young man, the tide of public opinion turned against him. His friends ran away; one of them denied that he knew him; one of them betrayed him to his enemies! He went through a mock trial. He was nailed to a cross, to die between two thieves. His murderers gambled for the only piece of property he had on earth, while he was dying! Afterward he was laid in a borrowed tomb. . . .

"Nineteen wide centuries have come and gone since then. Today, He is the Centerpiece of the human race and the Leader of the column of progress! I am far within the mark when I say that all the armies that ever marched and all the navies that were ever built and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as much as has this one solitary life!"—*Phillips Brooks*

## Seeing Jesus

*Text: John 12:19-21. "Ye may believe that I am he . . . he that receiveth whomsoever I send receiveth me; he that receiveth me receiveth him that sent me . . ."*

A story is told of a lecturer before an audience in Indianapolis, Ind., throwing on the screen various pictures of a number of famous men, in order to regain control of the audience which had lost interest in the picture-subject. Among the famous men were George Washington, Alexander Hamilton, Thomas Jefferson and Benjamin Franklin—all were greeted with cat-calls, disapproval, and a spirit of near-riot developed. Scenes from the Cat-skills, the Hudson River, and the land of Rip Van Winkle were tried, with the same result, they were hissed and booed.

The lecturer turned off the lights for a second, and when the screen was again illuminated, there was a picture of Jesus, wearing the crown of thorns. In an instant a hush fell over the audience, and it seemed as though heart

beats could be heard; a woman's voice ran out, "Jesus keep me near the cross!" The tempest had been quieted, and the program was permitted to go on.

A near-at-hand view of Jesus in the Garden of Gethsemane, Jesus at the trial, Jesus bearing the Cross, Jesus on the Cross, will settle all questions in the home, the community, the state, the nation, and in the world. It is the privilege of believing and DO-ing Christians to show JESUS to the individual, and the mob spirit will never arise. Learn to sing, "In the Cross of Christ I Glory in love and faith, and the audience will always join you.

## Pulling Against the Current

*Text: Prov. 10:7-11. "He that walketh uprightly walketh surely . . ."*

Fate equipped Abraham Lincoln with a long, lean, lank, gaunt, homely body, according to the standards of the world, in that body was housed the great, generous, scholarly, God-fearing spirit, later entrusted with one of the great and troublesome questions of the day. In preparation for that task, fate gave him a simple log cabin in the wilderness for a home; for employment he was given the job of poling a flatboat on the river, and clerking in a country grocery, and his spare time was used in learning whole chapters from the book of life, which formed the indestructible rungs in the ladder of late life. True, as we rate the score, few young men even in Lincoln's day had so rigorous a life, but this young man did not know that; he looked upon every hour ahead as an added chance to exercise his God-given physical, mental and spiritual gifts.

Do we have the patience and ability to picture this young man, after a day's physical labor, stretched out on the floor in front of the old-fashioned fireplace, ashes spread thick on the floor before him, permitting the use of a hickory stick instead of a pencil in solving problems ordinarily requiring paper and pencil?

Came the day later, when this unassuming young man found himself near the slave market in New Orleans, where he saw children torn from the arms of their mothers; wives torn from the loving and terrified embrace of husbands—to be sold on the auction block. He heard the bay of bloodhounds as slaves were chased through the swamps, in an effort to escape the auction block. A resolve found its way into words, as Lincoln said, "By the Almighty God, if I ever get a chance to hit this thing, I will hit it hard," and fate could hit him no longer. There came a time when he pledged to Almighty God and to himself, with the knowledge that he would be tested before the nation and the world.

needed a man of simple convictions and courage to back them up, the while lacking power and vindictiveness against those involved in the great question before the nation and the world.

God needed a man through whom He could win one of the greatest and most vexing of human problems, and a path leading to the peace of a simple, God-fearing man of honest convictions found Abraham Lincoln ready.

## Forty Miles from Temptation

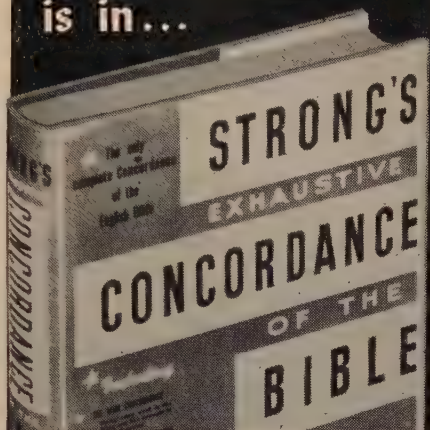
*1 Tim. 6:5-14. "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content."*

A missionary stationed some distance away from an area of the usual settlements of mining miners and farmers in our great West learned that no Divine Worship services had been held in the area for some years. He secured the use of the only school house in the area, and sent word to everyone they could reach that a worship service would be held there on a specific day and hour.

Among the persons attending the service was the son of a wealthy mine-owner from the West, accompanied by his tutor. The young man, who had lost his mother in early childhood, the father was too much engrossed in his endless concerns over business and finances to give attention and fellowship to his son, substituting a hired tutor as companion and advisor to the son. There was a feeling of uselessness, being unwanted, frustrations, resulting in foolish attempts to gain attention of others, with the result that the son had been expelled from several schools, and could not gain admittance to others attempted by the wealthy father. The father—banishment to the area in which the Christian Missionary attempted to set-up a Christian fellowship, "40 miles from temptation," according to the tutor who conferred with the Missionary.

The text on which the message for the day was based, "The Master is come and calleth thee . . ." (John 11:28) was followed by verses ringing out over the stillness of the West in the familiar hymn, "Just as I am without one plea." The troubled and wayward son, stationed "40 miles from temptation" by a stern and thoughtless father, bowed his head in relief and gratitude that the voice of God had reached him in this seemingly deserted place, through the man sent of God to find him, and others who would hear. The spiritually blind young man cried out in his heart, "Jesus, Son of David, have mercy on me." And he heard a voice saying unto him, "Be of good

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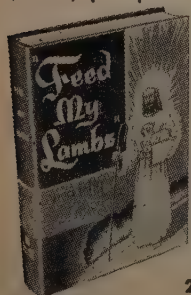
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comfort, he calleth thee." (Mark 10:49)  
"Hearken unto me every one of you, and understand: There is nothing from without man, that entering into him can defile him; but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear." History tells us that the Lord did reach the heart of the wayward young man, who in turn reached his father's heart, and together they gave heed to the call from God, joining their efforts and money to aid the missionary in building a Christian community in a place where temptation had been carried within the heart, although outwardly it was "40 miles distant."

## Brothers, Not Aliens

*Text: 1 John 2:10. "He that loveth his brother abideth in the light . . ."*

A person going to a new country to live is torn up by the roots from all that is familiar to him, and there is a period of very great danger and anxiety in such a life, before new roots, new habits, new customs and new friends can be grown. Growing roots into the life of the community where such a person finds a new place is not easy; it takes a long, long time.

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Through efforts of organizations, and people with a spiritual outlook on life, a moderate number of these unfortunate, homeless people are permitted to make their way to new areas of the world, in an effort to make new roots and work out their plans for life. We hear and read about "Aliens" and "Immigrants" in every community during these fateful years and one wonders how many of us realize what it would be like to leave everything that is dear to us, everything familiar to us, even family members, and attempt to make a new start among people whose habits and customs are new, whose experience in life has been so much to eat, too much money to spend for useless and harmful things; too much leisure for safety; too fond of talking about their own accomplishments.

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for granted. Let us refrain from using the  
us names, even children are permitted to  
in reference to these new brothers in the  
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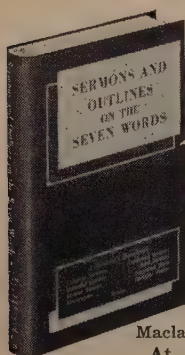
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ld read carefully fledgling Lorenz' sermon. In  
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omiletics, all suggestive to the weary preacher a  
tired of his own voice, a little bothered as to  
ness in subject and appeal.—Wm. Tait Paterson.

## The Greatest of These

(from page 42)

gues of men and of angels, I may prophesy,  
om all mysteries and secret lore, I may  
e such absolute faith that I can move hills  
n their place, I may give my body to be  
at, but if I have no love—ah, yes! faith  
hope and love last on, these three, but  
greatest of all is love."

### III

ince, then, the greatest fact in history, the  
urrection, is backed up by the greatest  
ive in human striving, love, it is not unre-  
able to expect to find in consequence the  
test life in the recorded story of humanity.  
n not interested in any specious arguments  
whether the grèatest fact proves the greatest  
or the greatest life necessitates the greatest

I only know that the greatest motive pro-  
d in Jesus Christ the greatest example, the  
est compassion, the highest aspiration, the  
gest intellect, the most vicarious self-


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denial, the sublimest communion with the Eternal and All-wise God.

One thing is certain: Christ is Lord and King, else we would never bother to turn aside at Easter to ponder His Name and to possess His power. Nothing is more inappropriate than for us to assume that the reason Christ looms so glorious on the horizons of time is because He lived so long ago, as though of the theory that distance lends enchantment. The truth is, every time we draw near to the Christ of the ages, we realize not merely how far short we have come in achieving the glory that is expected of us, but also that Christ is "the same yesterday, today, and forever," not merely our Teacher from another age, not only our contemporary and Leader for this time of confusion and chaos, but our Savior, Lord, and Redeemer so far ahead of our times that we must re-double our pace if ever we are to catch up to Him.

This is what John meant when he said "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The greatest fact, the greatest motive, the greatest life, all three are to the end that we shall become the sons of God. But how, you ask, "how shall we become the sons of God?" In a word, by living after the pattern and motive and victory of Christ.

Take the matter of vengeance, to begin with. Let us remember that "Vengeance is mine, saith the Lord, I will repay," and let us exercise the love of God when we are tempted to avenge ourselves. It will then be like a certain Christian who had been maligned and maliciously dealt with by people who had pretended to be his friends. He managed to defeat their malice and this is how he did it: "Well," he said, "I knew in my heart all the evil that had been said of me was false. I made a list of the names of those who had tried to ruin me. Every night before I went to bed and every morning before I went to work, I got down on my knees and prayed for them, each one by name."

What shall we do with life's driving greed, this passion for self-glory, the desire for selfish gain, our mad bent for pleasure and the tawdry vanities of the world? The answer is no different: we must put the love of God to work and allow it to transform us into servants and saints for Christ's sake.

What need I say more? Does not our joy at Eastertide affirm that these things are so and that by God's grace we are once again turning our weary hearts to Him who by His Son's death hath redeemed us and by His love would make us perfect.

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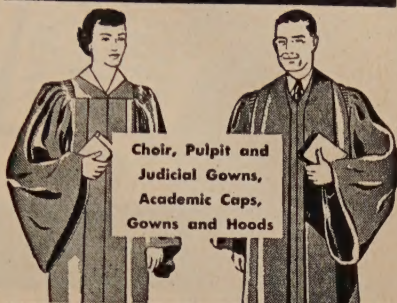
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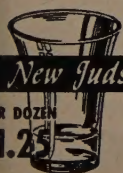


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